

THE
MANNER

OF

Baptizing with Water.

Cleared up from the
Word of GOD and Right Reason;

IN A

Plain free Debate

UPON THAT

SUBJECT

BETWEEN

Mr. J. P. and Mr. B. W.

JUNE 6. 1726.

Published for instruction in Righteousness.

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Engineering and Water

Created up from the

Work of G O D and High Religion

IN A

Plain and Simple

Language

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A
CONFERENCE
UPON
Water-Baptism, &c.

AS an entrance unto what follows it may be proper to observe, That Mr. *J. P.* and *B. W.* on *June 6, 1726*, at a certain place met together, where already Mr. *T.* and Mr. *S.* were in a free familiar manner endeavouring to carry on a harmless conversation; and being all of them neighbours and acquaintance, it was no difficult task to pursue the old, or to usher in a new head of discourse. Mr. *P.* and Mr. *W.* being of different Judgments about baptism, in a free unguarded course of talk

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something was presently dropped, which gave occasion to the following debate.

Mr. P. was of Judgment, That in baptism the whole body must be plunged into, or dipped under water. Mr. W. did think, That washing with water, either by pouring or sprinkling, was the right mode of baptism: And though he did not appear fond of any discourse on such heads; yet now having without any design mentioned his thoughts, Mr. P. did so take him up, that a present dispute thereupon was unavoidable. The challenge being given by Mr. P. was accepted by Mr. W. upon the following terms:

1. That whatever was spoke should be tried by the written word of GOD, and that only.

2. That in all they should use plainness of speech without any cunning craftiness, granting unto him that spoke the liberty of explaining his own words and meaning.

3. That all be done with the spirit of meekness and true Christianity, without passion, prejudice, bitter reflection or railing accusation.

4. That they both should keep within the bounds of brevity and civility; the one must not be tedious in speaking, nor the other troublesome in interrupting.

Which terms being agreed to, Mr. T. was desired to hear them out, and deliver his thoughts at the conclusion; and Mr. S. being judged a ready Man at short-hand, was desired

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to take their conference down in writing; which task he undertook upon condition they would not talk too fast.

Upon this without tying themselves down to any other forms or laws of disputation than what their minds under the advantage of a common education might offer, a *Bible* being before them, the work began.

Mr. P. I do assert, and from the Scripture shall plainly prove that in baptism the whole body should be *plunged* into, or *dipped* under-water.

Mr. W. My friend you will find before you have done, that it is one thing to *assert*, and another thing to *prove*. And as what is asserted does not signify much till proved; so the proof is a work that lies upon the hands of him that affirms. If in this task which you have undertook you will quit yourself like a man, fairly proving from the Scripture what you have affirmed, I hope I shall without delay fall in with your judgment.

Mr. P. Unto me the case is so plain in the word of Truth, that I am amazed any sober thoughtful person should be otherwise minded: Only the fetters of tradition bind fast, and notions taken for granted work the mind so to their own likeness, that oftentimes it proves a very difficult work to root them out. However, I am glad that you seem to be in a fair way to receive the impressions of truth from Scripture, therefore with more chearfulness I shall fall upon the proof.

Mr. W.

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Mr. W. Let me tell you then, that as the terms in the question are plain, and taken in the common acceptation, so I expect that all that you shall think fit to offer shall be without ambiguity : And for your encouragement, let me tell you further, that if you bring but *one* argument strengthened with *Divine* Authority, I shall own myself conquered.

Mr. P. Then my good friend, I hope I have you at once ; for observe what is said of our Lord, *Matth. iii. 16. And JESUS when he was baptized went up straitway out of the water.* From whence it is very evident, that he had been in it ; for he could never have been said to go out of that wherein he had not been.

Mr. W. The words signify no more than that he went up *from* the water, as persons of your judgment have been often told : But supposing the translation very right, that *he went up straitway out of the water*, I wonder where dipping, overwhelming or plunging can be seen therein ! You say, He went out of the water, therefore he had been in it ; but if you had said, he had been dipped, overwhelmed or plunged, I should have denied the consequence. This Scripture does not in the least prove that for which you brought it.

Mr. P. But that in *Mark i. 9.* seems to make what I have undertook to prove very manifest, where it is said, That JESUS came from *Nazareth of Galilee and was baptized of John in Jordan.* Some of our friends do justly observe, that the words do signify that he was baptized or plunged *into* Jordan.

Mr.

with Water, debated. 7

Mr. W. Whether baptizing and plunging be the same thing, is the matter in debate between us. That observation of your friends, which you mentioned, might as well have been let alone; for the HOLY SPIRIT himself, who knows his own mind best, tells us that nothing else is intended by it than baptizing *in* Jordan, *Matth. iii. 6.*

Mr. P. Well, be it one or 'tother, does not the expression unto any thoughtful person, make it very evident, that baptizing should be by dipping or overwhelming the whole body?

Mr. W. No truly: For the more *thoughtful* any impartial person may be upon the affair, the further off he will be, and must be, from thinking that plunging is intended in the expression. I have seen many, and doubtless so have you, *come up* out of water and waters, who never were *overwhelmed* therein.

Mr. P. There are many things in Scripture mentioned, the particular circumstances whereof are not distinctly set down, but left unto just and necessary *inference*. What in some affairs may seem most necessary we find expressly related, the rest left unto impartial *conjecture*, and a prudent guess: So in this case, we read of CHRIST being baptized in *Jordan*, and of his coming up out of the water, from whence we are left justly to infer that in baptism our Lord was indeed *under* the water every part of him.

Mr. W. Between necessary inferences and conjectures there is a wide difference. All necessary

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cessary inferences lay as just a claim to the assent of right reason, as prior considerations do, from whence they are drawn. The one being granted, the other must unavoidably follow. But in the case of CHRIST's baptism, who can see plunging a necessary inference from what is revealed concerning it? Could not our Lord go ankle deep or knee deep into the water, but he must be overwhelmed therein? But you intimate that it is an impartial conjecture and a prudent guess; whereas I told you, that I expected, and you fairly promised plain Scripture proof. I am resolved in the strength of CHRIST, that I will not be numbred among those who build their faith upon *humane* conjectures.

Mr. P. But pray, Sir, if our Lord's being baptized in *Jordan*, and his coming up out of the water, does not *imply* his being all over under-water, what can be intended thereby?

Mr. W. Why truly, Sir, as I have just hinted, I do not love to make any *conjectures* of equal weight with revealed articles of faith: And therefore if I was to tell you, that it does not concern us much to know every circumstance of the story, I am persuaded I should fall under no rebuke from GOD, nor my own conscience: But it is very probable that the *outward circumstances* of *John the Baptist*, being a person who had no possession of upper-springs or nether-springs, from whence he might command water for his use, the *soil* and *scituation* of the country around him, as also the *multitudes* that were to be baptized by him, made him choose

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to baptize in *Jordan*, as the most agreeable place, the persons going down to the water, some little way into it, from whence being baptized, without any such thing as stripping, and shifting, and plunging, they straightway came up again, and went about their business.

Mr. P. It is unto me a very strange thing that I cannot convince you from this account of CHRIST's baptism, that he was indeed plunged, overwhelmed or dipped in *Jordan*, because it is positively said that he was baptized in *Jordan*, or into *Jordan*.

Mr. W. To be plain with you, I think that by the same way of reasoning you may as well persuade an impartial man of judgment that CHRIST is under-water still ; because it is said that he *went into the place where John at first baptized, and there he abode.* John x. 40.

Mr. P. Well whether you believe it or no, still my argument from *John's* baptism stands as firm as ever : CHRIST was baptized of *John* in *Jordan* ; CHRIST when baptized came up straightway out of the water ; therefore *John* did plunge him under water. *Jerusalem* and all *Judea*, and all the region round about *Jordan* went out and were baptized of *John* in *Jordan* ; therefore he plunged them all over in the waters of that river ; he dipped them ; therefore as our friends observe some translations give unto *John the Baptist* the title of *John the Dipper*. Now, Sir, what argument can be stronger than this for the truth of what I have asserted ? And what persons can be

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more obstinate than those who reject the truth of dipping held forth with so great evidence, and refuse to follow the example of CHRIST himself?

Mr. W. I grant indeed that your argument stands *as firm* as ever; for it never had any *foundation* to stand upon, but in your *vain imaginations*. They were baptized in *Jordan* therefore they were plunged over head and ears; as if one should say the staff stands in the corner therefore it rains. Or, because it is said that *John* baptized *in the Wilderness*, therefore in baptizing he thrust people into thorns and briars. That *John* baptized in *Jordan* is true, but he never dipped nor plunged any in his life: He tells us himself that he baptized them *with* water, which makes the case very plain that he took water and made use of it; he baptized them with it. And lest plungers should not observe this, all the four evangelists take notice of it. *Matth. iii. 11. Mark i. 8. Luke iii. 16. John i. 26.* where it is expressly said that our Lord's work was to baptize *with the Holy Ghost, and with fire*. It is impossible that any impartial man of judgment can so much as imagine that by being baptized with the Holy Ghost, a being plunged in the Holy Ghost should be understood: for the Lord himself tells us, that by baptizing he means pouring. *For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy off-spring: Isa. xlv. 3.*

And

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And while *Peter* was preaching the Gospel, it is said, *the Holy Ghost fell on all them which heard the word*, Acts x. 44. Again, I must observe that it is impossible for a man under the conduct of the Spirit of God to judge that by our Lord's baptizing his Disciples with fire, is meant his plunging of them all over in fire: for the word of the Lord plainly gives us another account of that wonderful work: *And there appeared unto them cloven tongues like as of fire, and it sate upon each of them*, Acts ii. 3. Moreover supposing your notion true that baptizing and plunging signify the same thing then *John* might have said, *I plunge you indeed with water*: All persons but those of your judgment would readily conclude that such an expression wanted sense. That some translations call *John the Baptist*, *John the Dipper*, is nothing at all to the case in hand; for the word of God *never* calls him so; nor did he ever dip or plunge any; as I have just observed out of *John's* own mouth, he only baptized them *with water*. Evident truth I hope I shall never reject, and the example of Christ, I trust under the assistance of his Spirit, I shall always endeavour to follow.

Mr. P. For the present I will let this drop, and offer a second argument taken from *John's* baptism which will corroborate the former and prove the truth of plunging beyond all contradiction. The argument I take from the place *John* chose to baptize in, and the reason of that choice: It is said of him that he *was*

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baptizing in Enon near to Salim, because there was much water there, and they came and were baptized John iii. 23. Oh! That your eyes were but open to see how plain plunging is held forth in these words. John was baptizing in *Enon* because there was much water there; therefore all that were baptized were overwhelmed with water. They were dipped, they were plunged, because there was much water there. He that cannot see overwhelming, dipping or plunging in this text a man would think must shut his eyes against the truth, or *hold it in unrighteousness*.

Mr. W. I would not pass any hard censure upon any body: We must all see as we can, and think according to the best judgment we can make of words and things; for my part as I told you before, if you can make it plain by any one word of God that plunging is the right way of baptizing, I will ask no more questions but immediately fall in with God's revealed will; and untill you can do so by some word of the LORD, either directly, or by necessary consequence, you may depend upon it I will never believe it. For I am for God's word only, and not for the trifling *conjectures* of men. But by the way, pray what was *Enon*?

Mr. P. A river to be sure like *Jordan* where there was much water.

Mr. W. What if I was to tell you that there was no such river in *Judea*?

Mr. P. Then you will tell me what I never heard before, nor never will believe if I was told

told it a thousand times: For it is said, He was baptizing in Enon, because there was much water there. Nothing can be plainer, than that it was a great river.

Mr. W. Tho' the question before us does not depend any way upon it, yet it may not be thought altogether vain and frivolous to observe, that such a river cannot be found in the best accounts we have of the land of *Israel*: And it is very probable, that *Enon* was either a village, or a tract of land where there were abundance of springs and little rivulets of water. The learned tell us, that the word does signify a place of springs, and it is observable that the town called *Middin* in *Josh. xv. 61.* is named *Enon* by the LXX Greek Interpreters of the *Old Testament*. They also observe, that in *Judges v. 10.* there is mention made of those that sit in, upon, or near *Middin*, we read, *in judgment*, where immediately the Holy Ghost takes notice of the places of drawing water, so that if any body would know wherefore *Middin* is rendred *Enon* by the LXX, the reason is ready, because of the places of drawing water: For *Enon* signifies a place of fountains or springs. So that in the text you have brought, the Holy Ghost seems to give us the notation of the word: The place called *Enon*, because there were many waters, springs or rivulets there. And you and your friends must grant that the words of the Holy Ghost do not depote much water in one great channel,

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nel, but many waters, streams or rivulets in a certain tract or neighbourhood.

Mr. P. What you have said may preplex but not instruct; I am sure it does neither touch me, nor affect my argument. I say *John* was baptizing in *Enon*, because there was much water there; and therefore all that he baptized were dipped, plunged, or overwhelmed. What signifies cirticizing upon a word?

Mr. W. But what and if the Holy Ghost intends to give us the reason why the place was called *Enon*, because there were many waters, springs or rivulets there? What will become of your argument then? And how will you help yourself.

Mr. P. I will never believe it. *Enon* was a great river, or else a place where a great river was, and in it *John* baptized persons by plunging and overwhelming them.

Mr. W. Granting that *Enon* was a great river, or a great water, yet it can never be proved that *John* plunged persons all over in it. That is nothing at all but your vain conjecture. He baptized them, but he never plunged them. So that the same answer that I gave to your former argument upon *John's* manner of baptizing, will serve for this.

Mr. P. Aye; But I have not done with it; for what must pinch you *most of all* therein, is this, That *John* baptized in *Enon*, *because there was much water there*. Observe the reason why *John* chose the place to baptize in, it was, *because there was much water there*.

M. W.

Mr. W. Why, what would you have him do otherwise? Or, what could he have done better? By *John's* baptism, we are often to understand *John's whole ministry*. Therefore because *John* was a prophet, his baptism was from heaven, and not of men, *Matth. xxi. 25.* that is, his doctrine, or the baptism which he preached, *Acts x. 37.* was from heaven. So that by *John's* baptizing, we are to understand *John's* preaching, administering in his office, and fulfilling his course.

Mr. P. I grant it: But what is that to the purpose?

Mr. W. Why, then considering what flocks, what multitudes from far and near came to attend on his ministry, would you have him have fixed on some dry sandy heath, or some barren wilderness for his work, where there was not water sufficient for him to make use of to baptize the vast numbers that came to him for that end, nor for the multitude to refresh themselves, and their horses or their camels, or whatsoever we must suppose many of them did ride upon? No wise man, who had a call to baptize with water, yea, I may say, no wise man who had a call only to preach, under *John's* circumstances, supposing baptism had not been at all in his commission, having such multitudes to follow him, in such a land as *Judea* was, but would have made the same choice.

Mr. P. It must be granted that all that you say is not without reason; but for all that, I cannot

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cannot think otherwise, than that *John* dipped them under-water, or plunged them all over.

Mr. *W.* Here you bring to my remembrance what you said at the beginning, that notions taken for granted form the mind so to their own likeness, that the mind can readily receive nothing else. But however, though I cannot help your thoughts, yet I am sure that what you speak is a bold addition to the word of God: Where there is not one title more or less of their being plunged; and upon *vain conjectures* I cannot, I will not build my faith. To the more *sure word* of prophesy I will constantly thro' grace have a recourse.

Mr. *P.* But I cannot for my life help thinking, but surely they must be plunged, because *there was much water*, and *John* made choice of the place to preach and administer baptism in because of that.

Mr. *W.* I told you before in effect, that he had been a very *unwise* man had he chose a place where there had been but *little* water. No wonder he should choose *Jordan* and *E-non* and such places for his ministry. You may understand what sort of a country for water a great part of that land was, from the great *contentions* between *Isaac's* servants and others about digging, finding and enjoying wells of water. Glad at heart they were when they found *plenty* of water for their own refreshment, and the refreshment of their cattel. *John* did preach and baptize in the open country, and as we have before observed from the word

word of God, often by his baptism, we are to understand his *whole* ministry. It is said that all *Jerusalem* and *Judea*, the meaning is, *abundance* of them went out. A great number of them doubtless must travel *many* miles, and we must suppose many *on foot* and many *otherwise*: And can we so much as imagine that it would have been proper for *John* to have chosen a place where there was but *little water* for him to baptize with, and for the multitudes to be refreshed? No, I dare say, he had been a very unwise man had he done so. What, to bring the people together to *slay them*, and also the beasts they rid on *with thirst*. No, no, they wanted *much water*, and such as was good for drinking too, tho' they did not want it to plunge or be plunged. But indeed for plunging of people there need not be much water as is evident from the practice of persons of your judgment in *London*, not to mention other places, who plunge in little *holes* and *tubbs* any where, rather than the *Thames* that is just by: Being in that differently minded from a certain plunger in the country, who after some time judged that their plunging in some water at a distance from inhabitants, was in effect a concealing of the testimony, therefore chose to plunge in a *horse-pond* in the town, that all might see and receive instruction.

Mr. P. To be sure you seem unto me to be a man that will not receive conviction; and I must tell you, I never heard a man talk as you do in all my life. What! *Enon*! much

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water there, and yet people not plunged! I am amazed.

Mr. *W.* So you may very well be amazed, if you consider well *what* you believe about plunging, and *wherefore* you believe it. Go so far as *Jordan* and *Enon* to fetch arguments, which when touched vanish into smoke, and still you strive to hold them!

Mr. *P.* Well, not giving up the arguments already mentioned from *John's* baptism, I shall in the third place insist upon the mode of baptism among the Apostles. As they baptized, so should we. That they baptized by plunging only and dipping under-water, is from the Scriptures very manifest. That place for instance, should seem sufficient, where it is said that *Philip* and the Eunuch *went both down into the water*, Acts viii. 38. Now, Sir, what did they go down into the water for, if plunging is not intended? And then is it not plainly said that *they came up both out of the water*? In which expression there seems to me to be an unanswerable argument for plunging. And it is very evident, that if persons were not wedded to their own notions, all that read this place or hear it read, must submit to the powerful argument for plunging that appears therein. Dear! What can be plainer? *They went down both of them into the water*; and *they came up out of the water*; I give you leave to conclude.

Mr. *W.* Then, Sir, with your leave, if they went both into the water, and came up both
out

out of the water, I conclude that neither of them was *drowned* there.

Mr. P. That's true: But I did not expect a negative conclusion, but a positive one; and I hope you will excuse my freedom, if I *demand* one of you, for I know it will bring you to confess plunging, and grant me what I plead for.

Mr. W. Why then, Sir, it must run thus: *Philip* and the Eunuch went both of them down into the water, and came up both of them, out of the water, therefore they were *both* plunged over head and ears in the water.

Mr. P. I see you will infer any thing but the truth sought for: Seeing they both went down into the water, and both came up out of the water, why could not you have concluded therefore, *one* was plunged, and the *other* not?

Mr. W. Why truly, because I thought it out of the way of all sense, reason and revelation, so to infer: Yea, there is not in sacred History the least shadow of a foundation for such a *vain* conjecture.

Mr. P. Well, do you say what you please, I believe that *Philip* plunged the Eunuch, and put him all over under the water.

Mr. W. You bring to my mind what you said a little while ago of people being wedded to their own notions: For if this is not taking a notion for better for worse, I must ingenuously confess, that I have no notion of the matter.

Mr. P. Why did not they go down both of them into the water.

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Mr. W. True; and whosoever goes to any water, especially out of a chariot, must go *down* to it. But I suppose you do not think that their *going down* was any part of baptism.

Mr. P. No, going down is no part of baptism, but plunging is baptism, therefore being gone down into the water, *Philip* plunged the *Eunuch* therein all over.

Mr. W. How do you *know* that he plunged him all over?

Mr. P. Why because he baptized him.

Mr. W. A pretty way of talking! He plunged him because he baptized him, and baptized him because he plunged him; when the great question between us is, Whether plunging and overwhelming is the only way of baptizing. That the *Eunuch* was baptized is very evident, but dipped, plunged or overwhelmed he was not. You say indeed that he was plunged, if we are but so good natured as to believe your bare word we may: for prove it from any part of God's word you never can.

Mr. P. Good now! To what purpose then did did they go down to the water, if plunging was not intended? Why did they go down?

Mr. W. The psalmist tells us of persons *who go down in ships* to the mighty waters, but to be sure, with no design to be overwhelmed. I have designedly gone down to water, and into water hundreds of times when I had no design of plunging or of being plunged. But who at any time went up to the water?

Mr.

Mr. P. But if sprinkling or pouring of water would have done, why did not the *Eunuch* command his servant or servants to take proper vessels and bring some?

Mr. W. What proper vessels he had with him I cannot tell; however they did just what seemed most convenient,

Mr. P. But surely would it not have been more convenient for them to have water brought into the chariot, if pouring or sprinkling of water would have served the turn?

Mr. W. Why truly, if I had been in the *Eunuch's* place I should not have chosen to have water poured upon me in the chariot; but for several reasons I should have been intirely for going down to the water, and I think so would any man of sence, all things being considered. But alas! There was no stripping, nor plunging, nor putting on change of raiment in the case: For *Philip* was directly caught away by the Spirit of the LORD, and the *Eunuch* immediately went on his way rejoicing.

Mr. P. I see you are resolved not to be convinced, though I have plainly proved, at least proved so plain as the thing will bear, that the *Eunuch* was plunged all over, and so I can prove that all those who were baptized in the Apostle's days, were plunged or overwhelmed.

Mr. W. What prodigious labour then must the Apostles go through when *three thousand* were baptized in one day; yea, perhaps in less

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less than half of it ! And what great *trouble* must they be at in stripping, and shifting, and changing apparel ! And what *abundance* of plunging garments they must have ready ! And in what a *poor condition* was *Paul* when he was plunged, having been so ill, and so long without eating or drinking ! And after that, how *unfit* must *Paul* himself be under his wounds and bruises, and in the dead of the night to go into some deep water, and take up the jaylor and plunge him ! And how *improperly* did *Peter* speak in *Cornelius's* house when he talked of *forbidding water* ! Whereas he should have said, Can any man forbid these Men from going to the river to be plunged ? And I must add, if the whole body in baptism must be plunged and applied alike to the water, what a mistake were they under in making use of plunging garments, for then the water comes to the body only a *filtring* or as it can work its way through, which at best is only equivalent to sprinkling !

Mr. P. Why truly some have not been without thoughts that plunging naked would be the best way, for otherwise indeed all the person cannot be applied in a like manner to the water ; some part must be baptized in one way and some in another : However it is plain to me, that the three thousand were plunged ; that *Paul* notwithstanding unfitness was nevertheless plunged ; and that he took the jaylor

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lor plunged him; and that all in *Cornelius's* house were plunged, and I can prove it.

Mr. *W.* Then let me see you do it, out of *God's* word, and as I said before, so I say again, I shall own myself conquered by the truth, and shall rejoyce therein: Give me but the proof.

Mr. *P.* Why nothing can be plainer; I believe it, I assert it, and I will stand to it.

Mr. *W.* That will never *stand* for proof among any persons, unless those of your own judgment. I still demand either a positive *command* for plunging, or a plain *instance* of any one person that was ever plunged either by *John the baptist*, or the Apostles, or at least a proof of it by *necessary consequence*; but you bring me neither, you bring me none, nor can you indeed bring any thing but your vain imaginations for proof: I pity poor unthinking minds who foolishly admire your *superstitious invention*.

Mr. *P.* You are in a heat; you should consider that you should not put yourself into the least appearance of an unbecoming passion.

Mr. *W.* Sir my spirit is calm and capable of receiving any impression of truth; if any thing like zeal appeared it was for *God*; for I hate to see foolish lies fathered upon him. You talk of plunging it, and proving it; of proving it, and plunging it; and after all, it is nothing but believing it, and asserting it, and standing to it. So far as I can see you can make

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make nothing of it, but *will-worship*, which GOD never required at your hands.

Mr. P. You glory as if you were putting off your armour, but I am very well assured that the day is not yours: For I have several things still to offer which both explain and prove what I have already asserted.

Mr. W. As for explication I suppose that is needless for plunging, is plunging; but if you have proof, I beg you would oblige me with it.

Mr. P. My fourth argument then I draw from that account which the Apostle gives us of baptism, as in a very exact manner resembling and representing the burial of Christ, Rom. vi. 3, 4. *Know ye not that so many of us as were baptized into JESUS CHRIST, were baptized into his death? therefore we are buried with him by baptism into death; that like as CHRIST was raised up from the dead by the glory of the Father, even so we should walk in newness of life.* The same truth, that the proof may be abundant, you have in the Epistle to the Colossians, ch. ii. 12. *Buried with him in baptism, wherein also you are risen with him, through the faith of the operation of GOD, who hath raised him from the dead.* Now, Sir, what can be plainer? Persons baptized are buried under the water, as Christ was buried in the heart of the earth. They must be covered all over, or else they are not buried. Here, I hope, you'll see the truth I plead for fairly proved. Baptism is to be performed in such a way that represents a burial and a resurrection;

rection; which is most aptly represented by dipping, plunging or overwhelming the person baptized into the water, and raising him up again out of it.

Mr. W. I shall impartially weigh what you say, and consider the meaning of the Holy Ghost in the *Texts* brought by you. You say, baptism by plunging, represents the burial and resurrection of Christ. But did Christ ever institute baptism for any such end? As for the *Lord's-Supper*, he hath said, *Do this in remembrance of me.* And 'tis plain from the Word, that in the *Lord's-Supper*, we *shew forth his death till he comes*: But where has he said, be plunged or baptized to represent my burial and resurrection.

Mr. P. Good now! is not there foundation enough for an institution in the very words, *buried with him in baptism*, wherein is plainly implied that we should do something to represent his burial.

Mr. W. You may as well, pray bear with the expression, be hanged up against a tree, to represent Christ crucified; because it is said, that we are *crucified with Christ*; and to make a fair end of you, be sure to see you dead under the earth, or under the water; because it is said, *buried with him into death*. But, to come home to your practice, Pray, what is there in your plunging that represents Christ's burial and resurrection? He was *carried* to the sepulchre, you go your own selves into the water: he was *dead* and buried, you

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are plunged *alive*: He did lie *three days and three nights* in the grave, you are not plunged *three minutes*: He was *buried* in a sepulchre in the *earth*, you are plunged in *water*: Our Lord was laid in the grave by *Joseph of Arimathea*, who rolled a great stone to the mouth of the sepulchre, and *departed*; your plunger dare neither *leave* you, nor roul a *stone* upon you: Our Lord *arose* from the dead, and declared himself thereby to *be the Son of God with power*; but he that puts you in, *pulls* you out, and you are declared to be what you are; and this is the representation, and the mighty resemblance!

Mr. P. Pray, Sir, be not too free, lest you be found a fighter against the word of God. You see how plain the affair seems to be laid down in the two *texts* I have brought; if you have any thing to answer, you must answer it to them.

Mr. W. I am resolved in the strength of God not to oppose his Word in the least: Whatsoever that says, I desire my heart may immediately fall in therewith. I know that men of your persuasion have made a great *noise* from the forementioned *texts*, thereby confounding the minds and judgments of the weak and simple. However, I shall give you a fair account of both the *texts*, and the great design of the Spirit of God therein.

Mr. P. I am far from thinking that any *other* meaning can be put upon those *texts* than that for which I brought them: However,

I shall patiently attend to what you have to offer.

Mr. *W.* I suppose you will readily grant that baptism in Scripture admits at least of a twofold signification; that of *water*, and that of *Sufferings*. That baptism of Christ which he principally mentions in the days of his personal ministry, and would have us in a special manner take notice of, was that of his *sufferings*. He asked the two sons of *Zebedee*, who were desirous of greatness and grandeur, Whether they could drink of the cup which he was to drink of; and whether they *could be baptized with the baptism wherewith he was to be baptized?* Matth. xx. 22. And at another time tells his disciples that *he had a baptism to be baptized with*, and longed to have it accomplished, *Luke* xii. 50. I suppose you grant, that by this great baptism he means his sufferings for us on the cross which brought him to the grave?

Mr. *P.* Yes sure, nor do I know any that are otherwise minded.

Mr. *W.* I take you to be sound in the faith, and therefore judge that you believe that *JESUS CHRIST* in what he did and suffered for us, did so as our representative and common-person, so that the death of *CHRIST* might in a sense be said to be the death of all the elect; for as the apostle says of the matter, *We thus judge that if one died for all, then were all dead.* 2 Cor. v. 14.

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Mr. P. Yes, yes, I love to hear the sound of that doctrine; for it contains in it the substance of all my comfort and hope of glory. *We are in him that is true; and we are told that we are quickned with him, raised up together with him, and made to sit together with him in heavenly places; and that our joy might abound it is said, that in him we are compleat.*

Mr. W. Very well; there lies all my salvation also, and upon that very foundation I can freely maintain the nearest communion with you, loving you dearly in the LORD, though we differ in matters of lesser moment: For all GOD's children are *gathered together in one* in him, who is their common head and life. When you see him on the cross, when you see him in the grave, you can see yourself there in him, as the blessed One representing you and all GOD's children.

Mr. P. Yes truly, through grace I am helped with self-abasement, humility and hope to look upon Christ suffering, dying and lying in the grave as my head and representative.

Mr. W. Well now my friend, by baptism in the texts you brought you must understand the sufferings of Christ: For it is a baptism into death; namely, the death of Christ. *Know ye not that as many of us as were baptized in or into Christ, were baptized into or in his death?* So that if any body would know what the apostle means by baptism; he answers, that he means that which is *unto death*: And if any body would know what death he means;

means; he says, he means the *death of Christ*. If any body would further know what business we have with that baptism; the apostle tells us, that we were considered *with him* and *in him*; so that his baptism of sufferings might in a certain sense be said to be ours: And so the interpretation runs entirely consistent, evangelical and glorious.

Mr. P. At present I shall say nothing, till I hear you further giving some account of the design and scope of the Holy Ghost in both the texts.

Mr. W. That I will freely do according to the *measure* of the gift of Christ. As for that text in *Rom. vi.* it is plain the apostle makes use of it as a mighty argument to promote *holiness*. Shall we, he says, who are dead to sin live any longer therein! Knowing this that our old man was crucified with Christ, that the body of sin might be destroyed: We were baptized into Christ's death; were buried with him by baptism into death; were partakers of his sufferings from the cross to the grave, he suffering as our head: We were in him on the cross, and in the grave, being crucified with him and buried with him, and were also quickened with him and raised up together; and all that we might be holy: *He suffered without the gates that he might sanctify his people with his own blood*; and shall we give up ourselves to sin and iniquity! God forbid. Now, here is force, cogency and power in the argument; and our souls feel it working mightily. *The love*

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love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all; that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 14, 15. This is a way of arguing which all believers in some measure understand, and experience the power of. *How forcible are right words! but what doth your arguing reprove?* Suppose water-baptism had been by plunging; and suppose water-baptism had been intended in the text; where would have been the force of the argument? Suppose the apostle had said, you have been dipped under water; you have been plunged all over in water, therefore you must not sin: God forbid, you should sin, having been all over under-water; sure any person acquainted indeed with the things of God, would have wondered what he meant! Alas! the apostle had another way of reasoning. Faith in Christ as our head suffering for our sins, is, and will be found of special use to lead us as we are members of him to leave, to loath and hate all appearance of evil.

Mr. P. Now pray give your thoughts on the other text.

Mr. W. As that in *Rom. vi.* was brought as an argument to promote holiness, so the other in *Colossians* was brought as an argument to strengthen their faith in the glorious doctrine of *Justification*. The apostle tells the *Colossians*, Chap. ii. 10. that they were *complete* in Christ; they were circumcised in him, in putting off the

the *body* of the sins of the flesh, they were buried with him in his baptism, meaning all his sufferings from first to last; and in him they were raised together according to the faithful operation or working of God, who raised him from the dead. Christ was delivered for their offences, but raised again for their justification. Well, they being thus compleat in Christ their head, the Apostle desires they would give way to neither *judaizing* christians on the one hand, nor *paganizing* professors on the other; but as they had received Christ, so they would still walk in him. They were with Christ on the cross, as he represented them; they were buried with him, yea, they were with him in all the baptism of his sufferings, and so put off the body of the sins of the flesh; He was raised up from the dead, and publicly justified, they were raised up together with him, and stand perfectly and compleatly justified in him, all trespasses being forgiven them, and the hand-writing that was against them blotted out: Therefore now let them stand fast in the Lord. Thus you have the only meaning of those *texts* brought by you, and blessed be the Lord for that abundant food for faith, we have in them thus opened and understood.

Mr. P. I must confess I never heard them so opened in my life before, and can no less than judge that there is a *greater* glory in and upon them being thus understood, than as commonly taken by us. However if I lose the argument, which I thought I had in the words,

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I shall I hope gain what has a thousand times more weight in it, and glory upon it. Oh! I am glad of Christ as the representative of all his children, and glad to hope that I am among their number. But nevertheless supposing those texts you mentioned mean nothing of water-baptism, the things I mentioned before, seem sufficient to sustain my belief as to plunging; especially if you consider the force of another argument which your agreeable interpretation, as indeed I must call it, leads me to form from the sufferings of Christ.

Mr. W. Well, if so, I see there is no fencing against a flail; For who can tell from what corner the blow will come? I little thought I was making more work for myself: But however, as I am sure I have truth of my side, so I may safely trust I have strength. Now, Sir, bring it.

Mr. P. The baptism that Christ had to be baptized with, was that which he suffered for his people on the cross: His sufferings were universal, no part of him but what suffered; therefore in water-baptism, the whole body must be plunged, dipped or overwhelmed.

Mr. W. The greatest men of your persuasion never thought it worth their while to make use of this argument: For they knew very well that it must be a ridiculous thing to affirm, That Christ's head was plunged with thorns, that his hands and feet were plunged with iron nails, or that his face was plunged with spittle. And you must bear with me, if I tell you, that
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what you have said is so far from being any argument, that it is only a trifling way of talking, to be treated with all contempt.

Mr. P. But, I hope, you will not lay aside what I have said, till you give me some account wherefore our Lord calls his sufferings by the name of baptism?

Mr. W. Then you must observe, That in the Scriptures all the sufferings of Christ are comprehended in one expression, *The blood of his cross*, Col. i. 20. Now, as in baptism water is *poured*, so it is said of Christ, that his soul was poured out unto death: And as in baptism there is the shedding of water, so without the shedding of Christ's blood, there could have been no remission. Our Lord did sweat drops of blood down to the ground; and out of his side, hands and feet, on the cross, blood came pouring; but he was not plunged in his own blood: His blood was the *blood of sprinkling*.

Mr. P. Well, however, unto another argument I will pass, which I have to offer from the very *notation* of the word: To baptize in the Scripture, is the same as to plunge, and it signifies nothing else.

Mr. W. Now I fancy our controversy is brought into a narrow compass; for it seems to depend upon *one* word. What weight that word will bear, we shall, after our plain way, consider. Truth alone is that which we are in the search of, and that as held forth in the Scripture only. Now, Sir, proceed.

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Mr. P. Why then, Sir, what I affirm, and shall maintain, is this, That *bapto* and *baptizo*, signifies nothing in the Scripture but dipping, plunging and overwhelming; the words are never took in any other sense, nor can they indeed bear any other construction. I must tell you again, for this argument is like unto *Goliath's* sword, none to be compared to it; or like the best wine, reserved till last; I say, I must tell you again, that the *very*, that the *only* meaning of *baptizo*, is to plunge or overwhelm.

Mr. W. Dear! I am almost frightened, you have *beat* it so into my pate; and though it is but one word, it comes like a *tempest* upon me. However, it is some comfort to me that I never read of any great use *Goliath's* sword was of, but to cut off *Goliath's* own head: And as for wine, a little of it may be by this time very serviceable for our refreshment, for what by plunging and overwhelming in much water, we are pretty well tired.

Mr. P. Tired are ye with plunging! You shall have more of it; and that's all that I mean by the best wine: For I tell you again that *baptizo* signifies nothing but plunging and overwhelming.

Mr. W. Why Sir this is nothing but what all sorts of persons of your persuasion will tell us, whether they can read their mother-tongue or no it matters not, they know very well that *baptizo* signifies nothing else but plunging and overwhelm

overwhelming. However you are a person that can read your *Greek Testament*, and you and I have had some pulls at *Hesiod* and *Homer* when school-fellows together; and though many Græcisms have slipped us, yet I hope our *Greek Testaments* we can in some measure manage still, especially with the help of a *Lexicon*.

Mr. P. I must own myself acquainted with my *Greek Testament*: And I think as well acquainted with *baptizo* as any other *Greek* word whatever, and think myself capable of giving a true account of it.

Mr. W. From your more than ordinary acquaintance with it, I expect a more than ordinary account of it; and accordingly now I give attention.

Mr. P. Well then Sir observe; our Lord tells us that the rich man being in torments desired that *Lazarus* might *dip* the tip of his finger in water and cool his tongue: And then of *Judas* our Lord saith, *he that dippeth his hand with me in the dish*, &c. You know what word it is, that is rendred *dipping*, and that justly in both the places.

Mr. W. Pray Sir, seeing you can as well, let me hear it.

Mr. P. Why Sir you know that in the one it is *bapfe*, and in the other *embapsas*, and in both places rightly rendred to dip.

Mr. W. But I thought that our concern had been with *baptizo*, and not with *bapto*: You pro-

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promised to make it plain that *baptizo* signifies nothing but to plunge or overwhelm; and to prove it you tell us that *bapto*, which is another word does signify dipping.

Mr. P. But it is all one: for *bapto* and *baptizo* signify one and the same thing.

Mr. W. That I deny: for the Holy Ghost never makes use of *bapto* when this ordinance is expressed, but *baptizo*. However here you have undertook a three-fold task, which I think you had better fairly drop, than attempt to manage: *first*, to prove, that *bapto* and *baptizo* are just of the same signification; *secondly*, that Judas when he put his hand in the dish, thrust it *all over* into the sauce; and *thirdly*, that the word is never to be understood but of plunging and overwhelming only: And unless you can make out those *three* things very plain, you do nothing.

Mr. P. I dare say you are not to cut out my work for me; for I will chose my own work and my own weapons.

Mr. W. I dare say you have already chose such a task that had I *Goliath's* shoulders as well as his sword, I should despair of going through with it.

Mr. P. The whole task mentioned by you I shall not undertake at present; but I stand to it that *baptizo*, the word which you grant our controversy depends upon, signifies nothing throughout the Scripture, but plunging or overwhelming only. I could run over the ma-

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ny instances where the word is used, in order to prove what I say ; but that being a tedious work, and seeing that what I have said is of an *universal* nature and *without* exception, if you have any place to object I desire you would produce it : For if you cannot, or do not, I shall take it for granted that what I have said stands its ground.

Mr. W. Now I dare say you cut out my work for me, and withall tie me down to it. It is your place to make good what you have asserted ; but, as I know that you cannot do it, and that we should with as much haste as we can drive this debate to an issue, I shall not decline the task you have imposed upon me. You know, then, what is recorded, *Mark vii. 4. when they come from the market except they wash they eat not. And many other things there be which they have received to hold, as the washing of cups and pots, brazen vessels and of tables.* Now, Sir, I suppose you are sensible where my argument lies. The very words of the Holy Ghost are, that they eat not when they come home from the market, except they first *baptize* themselves, and many other things they have such as the *baptizing* of tables.

Mr. P. Why what then ? what is all that to the purpose ?

Mr. W. Why Sir can any person in his sober mind think that those *Jews* whenever they came from market, winter and summer, went
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men and women into a pond or a river and plunged themselves all over before they came home to eat? Or can any good woman in the world think that the *Jewish* women whenever they washed their tables took them up and carried them to a river and there plunged them?

Mr. P. May be they did.

Mr. W. Then may be they were mad. But when all is done will your *may be's* serve for a proof? Where now is your *baptizo* that signifies nothing else but plunging and overwhelming? But to proceed, it is well known that under the *Old Testament* dispensation divers washings were instituted; and it is very evident from the word of God that those washings generally stood in pouring or sprinkling of water. Now, the Holy Ghost giving us some account of them: Under the *New Testament* calls them *divers baptisms*, for they are the very words in *Heb. ix. 10*. Now, Sir, don't you see how the Spirit of God, who understands his own words better than you do, is directly against you?

Mr. P. You argue from the words as they are in the *Greek*, as I must confess; but our translations have rendered them washing: But I expect you should bring some unanswerable instance as it stands in the original and in the translation too.

Mr. W. Then if you will not shut the doors of your heart against it, take one out of *1 Cor.*

x. I, 2. Moreover, Brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. Pray how were our fathers baptized there?

Mr. P. By plunging to be sure, for I told you often that baptism can be by no other way.

Mr. W. Then the *Egyptians* to be sure were your fathers, for they were the only persons plunged there.

Mr. P. No, no, by fathers, we are not to understand the *Egyptians*, but the Children of *Israel*.

Mr. W. Then from the Word of the Lord it is very evident, that the Children of *Israel* went upon dry-ground through the midst of the sea.

Mr. P. I must ingenuously confess, that this place has gravel'd some of our friends most bitterly; but however, they have found a way to remove the difficulty; and untill we can find a better, we must make the best of that; it is as follows, and I am resolved to abide by it: The people of *Israel* when they passed through the *Red-sea*, had waters at some distance from them on the right hand, and on the left hand, and it seems there was a cloud over them, so that they were like as to being plunged, and it must go for plunging.

Mr. W. Just as if I take a journey to *Scotland*, at some distance from me the *Irish-sea* is
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on my left hand, and the *German-sea* on my right, and if I happen to have a wet *cloud* over my head, I plunge, and am plunged all the way. Or, if I take a journey to *Cornwal*, the *brittish* channel is at some distance from me on my left hand, and the channel of *Bristol* on my right, and so I go plunging along. Pray, Sir, is not this a clever way of talking.

Mr. P. Well, what I said I will stand by, untill I can find a *better* way to resolve the case to my own satisfaction and the satisfaction of my friends.

Mr. W. Dear! I thought you had been abundantly satisfied else you would never have asserted so often over and over that *baptizo* signifies nothing but plunging and overwhelming. However if you please I will direct you to that word of the Lord which will put you into that better way of resolving the case: You have it in *Pf. lxxvii.* from ver. 15. to the end; where the Psalmist gives a glorious account of the people of *Israel* coming out of *Egypt*. *Thou hast with thine arm redeemed thy people the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee; they were afraid, the depths also were troubled, the clouds poured out water, the skyes sent out a sound: thine arrows also went abroad. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron.* Here the Spirit

rit of God tells you plainly how they were baptized in the cloud, the cloud *poured* out water. Now, Sir, several instances I have given upon your demand, where the word *baptizo* must signify pouring or sprinkling of water; and more instances might be given where the word of necessity must be so understood; and let me tell you, for now it comes to my turn, That throughout the *New Testament*, whenever applied to the ordinance under consideration, it is never took in *any other* sense. It never does signify plunging; washing with water by pouring or sprinkling, is the only meaning of it. In the days of *John the Baptist*, and in the days of the Apostles, there was never a person plunged; no not one. I challenge all the persons of your judgment in the world to shew me one, in all the account we have of the affair in the Book of God.

Mr. P. But however, you grant it may signify *washing*, and I hope we may very well wash by *plunging*, and in some cases such a way of washing may seem *necessary*. You have nothing to say against it but it may be very well used: God no where says, thou *shalt not* be plunged; therefore we may do it with safety without breaking a plain rule.

Mr. W. You may go and be plunged as often as you will, provided you come safely out of the water, only you must not call it an ordinance of God: For God never ordain-

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ed it. But that you may do so as an act of religious worship, because God has not said, thou shalt not be plunged, is the direct way to bring in all *superstition* and humane invention into the service of God.

Mr. P. But still, though you think the practice is not to be found in Scripture, yet I believe in the whole you have not much to say *against* it; and that seems evident unto me from your charitable *carriage* towards persons of that judgment, your free *conversation* with them, yea, your readiness to *receive* them into all the branches of christian communion.

Mr. W. Sir, I would not have that christian *freedom* I use with them *misconstrued* as if I did in the least *doubt* upon the question: The word of God being unto me a *sufficient* rule, and there I rest *without* staggering. But where I see *real* Christianity, there I can carry on evangelical fellowship in all the acts thereof with chearfulness: for God forbid, that I should *reject* those who are *received* by our dear Lord Jesus; but still distinguishing between their *christianity* and their *mistake*. Christians of your persuasion, I hope, I dearly love; but I promise ye, for several good reasons I do not admire their plunging principle, though I don't love to make a great *noise* about it.

Mr. P. But pray, Sir, now we are I hope in a calm spirit together please to favour me with

with some of those reasons wherefore you do not like plunging ; you may be very free, in giving your reasons, for I promise you that I shall *not be moved* by them any way.

Mr. W. You had as good tell me that my labour will be in vain, and that is but poor encouragement to begin any work ; however great is truth, and shall at last prevail : therefore observe that I am against the plunging principle and practice in the *first* place, because there is not any foundation for it in the word of God. No precept, no example, no necessary consequence, no words, nor sound of words to favour it. God indeed has often promised to pour water upon his people, yea, he has promised to sprinkle clean water upon them, and *John* tells us, that he baptized *with* water, but not a word of plunging. If God had promised to plunge his people into water, dip or overwhelm them, what a pother persons of your judgment would have made upon it ! But there is not a word nor the shadow of a word ; and therefore I think I have good reason against it : The word of God being my only and very sufficient rule.

And then in the *second* place, It is not only without any foundation in the word of God, but it is directly against it. You grant that it is very evident from the word of God that it is the duty of every converted person, if he has not been baptized before, immediately to be baptized. Now suppose, some poor creatures

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upon a bed of languishing under consumptions, catarrhs, pains, sores and bruises, be converted, and that perhaps in depth of winter, it is their duty to be baptized, that is true; but is it their duty to be plunged? No, to be sure; for the whole word of God commands self-preservation; and therefore it is evident that plunging is against the commands of God. The commands of God never clash, there is nothing froward nor perverse in them. Again, the laws of God are every way pure and call for nothing, encourage nothing, but what is every way pure and of a pure tendency. All appearances of evil, and the unclean glances of the eye are prohibited. And to use the words of a servant of Christ, Can we therefore imagine that Christ's baptism should intrench so much upon the laws of civility, chastity and modesty; as to require women and maids to appear openly in the light of the sun, out of their wonted habit in transparent and thin garments, next to nakedness, and in that posture be took by a man in his arms and plunged in the face of the whole congregation before men and boys? A man should think indeed that a person may as soon deny all right reason and religion as believe that Jesus Christ should command any practice so contrary to the whole current of his pure precepts, and of so uncomely an aspect, and that is seemingly so scandalous and ignominious to the honour of Christianity.

Mr.

Mr. P. Sir, if you have any more reasons against the practice, pray *keep* them 'till another time; for the present I have had *enough*.

Mr. W. You did put me upon speaking, and you command my silence; I shall not be troublesome; for I never love to be noisy; however Mr. T. according to our agreement at the first, you are desired to *conclude* and give your thoughts impartially upon what you have heard from us both.

Mr. T. Then my good neighbours, if I speak at all, I must be fair and above-board, and I hope you will bear with me. I patiently and attentively heard you both, and upon the whole, I can no less than observe in the *first* place, that Mr. P. in all things fell short of what he promised at the beginning: He promised fully to prove what he asserted, and did not bring any one proof that had the thing in it. In his interpretation of *baptizo*, he woefully miscarried; and it has been made out very plain, that the Spirit of God is against him. Yea, with respect unto *bapto* itself, it is very evident that the *Greeks* did not directly mean plunging thereby; for when the *Septuagint* tell us in *Dan. iv. 33.* that *Nebuchadnezzar's* body was wet with the dew of heaven, they make use of that very word. And as for plunging, the *Grecians* have several words to exprets it by; such as *pontizo*, *kata-pontizo*, *duno*, and *buthizo*, and very proper they are for that purpose; but as for *baptizo*,
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as has been made very manifest from the word of God, it is of another signification.

In the *second* place, I must observe the vanity of those persons of the plunging persuasion, in that they monopolize to themselves the name of *Baptists*; whereas indeed, they have nothing to do with it: *Plungers* they are, but *Baptists* they are not. However, those who have the thing, need not much contend with them about words: Though at the same time, I think it would be well if people spoke with distinction, when they have a call to speak at all: Granting unto me but this one thing, That among all true Christians, though lesser differences at present will abide, all distinctions that tend to nothing but to keep up distance between brethren, should for ever be buried; and that our constant desires should be, That that Name which is above every name that is named, and that alone should flourish.

Thirdly, I cannot help observing what reason those of the plunging persuasion have to carry it friendly towards others who are contrary minded, and who indeed have the advantage from Scripture and the reason of the thing. Here I cannot do otherwise than take notice of what neither of you mentioned; That as baptism must be a representation of the grace of God to us by the Spirit, so it is certain that applying the water to the person, must be preferable to any other mode of baptism. We are not applied to the grace of God,
but

but the grace of God to us; the blood of Christ is sprinkled upon our consciences; so in baptism, which in a sense represents the grace of God, we are not applied to the water, but the water to us.

Things being thus, as I have said, we see there is a great deal of reason why those who are in their judgment for plunging, should, notwithstanding, with open arms receive others into their communion. I do observe, that all who are for baptizing *with* water, or for applying water to the person in baptism, are for communion with saints as saints; nor do I much wonder at it; for charity and truth generally go together. I greatly desire that rigid, surly spirit, the inseparable companion of some mistake, may be removed from all those of the plunging persuasion. I know there are many who are not under the conduct of such a temper. I would be thankful that my acquaintance lies among many of them who are of a free, noble, christian spirit, who are not for tying others down to their judgment, but chearfully receive those whom Christ has received. For my part, I make no difference between them and those of the other judgment; I love them dearly in the Lord, esteem them as precious brethren, and with comfort in their communion embrace that word of the Lord, *Behold, how good and pleasant a thing it is, that brethren should dwell together in unity!* And here, before
we

we break up, if I be not thought too tedious, I shall just offer some reasons for the equity and necessity of communion with saints as saints, without making difference in judgment about water-baptism, a bar unto evangelical church fellowship. God has received them, and we should *be followers of God as dear children*; we are commanded to receive one another, as Christ has received us to the glory of God. All saints are partakers alike of the great and fundamental privileges of the Gospel. All believers, though in lesser things differently minded, are in a capacity to promote mutual edification in a church-state. It is observable that the churches for the free communion of saints are the most orderly and prosperous. Many waters should not in the least quench love, nor should the floods drown it. Behold how good and how pleasant it is. All the saints shall for ever dwell in Glory together.

So in peace the Conference ended.

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